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INTERCULTURALITY:

CONTRIBUTIONS AND PROPOSALS FROM AN INTERDISCIPLINARY FOCUS IN THE INSTITUTE OF SOCIAL SCIENCES AND HUMANITIES OF THE AUTONOMOUS UNIVERSITY OF THE STATE OF HIDALGO

INTERCULTURALIDAD: CONTRIBUCIONES Y PROPUESTAS DESDE UN ENFOQUE INTERDISCIPLINARIO EN EL INSTITUTO DE CIENCIAS SOCIALES Y HUMANÍSTICAS DE LA UNIVERSIDAD AUTÓNOMA DEL ESTADO HIDALGO

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ABSTRACT

This work makes it possible to visualize contributions to the knowledge regarding the topic of interculturality of the last five years from researchers in the areas of education, sociology and social anthropology of the Institute of Sciences Social Sciences and Humanities of the Autonomous University of the State of Hidalgo. Interculturality as an object of study has been enriched with contributions from other disciplines to analyze interactions in diverse contexts, the recognition and appreciation of one's own and others culture, in order to promote peaceful coexistence and build a culture of peace. Topics such as mediation, conflict, discrimination, migration, indigenous women, intercultural education and legislation for the reinvindication of indigenous people and communities, among others, are part of the constellation of contributions to advance the social cohesion. The critical theory of education committed to reflect on the theme of interculturality from a historical perspective in the global context that accounts for the construction of international normative frameworks on issues of diversity and culture and that guide public policies in Latin America and Mexico. An interpretive hermeneutical study through systematization of documentary sources and academic production allows highlighting important achievements at the local level.

Keywords: Cultural diversity, intercultural education, higher education, globalization.

ABSTRACT

Éste trabajo hace posible visualizar las contribuciones al conocimiento con respecto al tema de interculturality de los últimos cinco años de investigadores en las áreas de la educación, sociología y antropología social del Instituto de sociologías de las Ciencias y Humanidades de la Universidad Autónoma del Estado de Hidalgo. La Interculturalidad como objeto de estudio se ha enriquecido con las contribuciones de otras disciplinas para analizar las interacciones en los contextos diversos, el reconocimiento y apreciación de uno propio y así promover la coexistencia pacífica y construir una cultura de paz. Los temas como la mediación, conflicto, discriminación, migración, mujeres indígenas, educación intercultural y legislación para la reinvindicación de personas indígenas y comunidades, entre otros, son parte de las contribuciones para adelantar la cohesión social. La teoría crítica de educación se comprometió a reflejar en el tema de interculturality, una perspectiva histórica en el contexto global que considera para la construcción de armazones normativos internacionales en los problemas de diversidad y cultura como guía para las políticas públicas en América Latina y México. Una interpretación hermeneutica, el estudio a través de sistematization de fuentes documentales y la producción académica permite resaltar los logros importantes al nivel local.

Palabras clave: Diversidad cultural, educación intercultural, educación superior, globalización.

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INTRODUCTION

In the context of globalization where linguistic, religious and cultural differences rise, the education must have as a main objective that all people without any distinction can develop themselves to its fullest, to exercise their human rights to use the full extent of the fundamental freedoms. With this premise it will be plausible a model of society that strengthens its social net in peaceful coexistence and of respect. The United Nations Educational, Scientific, and Cultural Organization recognizes the importance of educational programs that help dialogue among students of different cultures, believes and religions. The education that achieves a sustainable social cohesion and based in respect. Nobody doubts that education is the way to achieve changes in the society, Subirats mentions it, "the school has been traditionally considered as one of the most potent vectors of integration" (Alegre & Subirats, 2007, p.61). Paradoxically it can also be affirmed that the educational system can generate segregation or it can be a factor of producing inequalities. (Bourdieu & Passeron, 2009). This is what leads education to take the main role in the context of multicultural states and to define the educational goals.

The intercultural education is a coined term in nations such as France and Canada, as a reaction to the dangers that were intuited towards multiculturalism as segmented societies of mosaic. The intercultural education surges as a way of attention to the diversity through proposals and pedagogical projects differentiated according to the setting "diverse of the subjects". The intercultural education in places like Europe, USA and Canada provide to immigrant students, in the case of Latin America it is directed to the indigenous communities and in Africa to the different ethnical groups that coexist within the nation-state (Vargas, 2008).

The interculturality assumes diversity as the richness and it is understood as an interaction among diverse cultures in conditions of equality, comprehension and respect by the individual differences and in the social process asymmetries are not presented (political and social) by the relations of power (Schmelkes, 2003). Bering the dialogue, the key factor to achieve an attitude of mutual respect (United Nations Educational, Scientific, and Cultural Organization, 2006). The intercultural education in the case of Mexico is focused towards the indigenous groups; however, in order for this focus to have favorable results, it must be imparted for the whole population, if we talk of equalitarian conditions, of comprehension and respect among cultures.

DEVELOPMENT

The introduction in globalization coincides with the termination of the Second World War, though some historian's comeback the start of globalization to the first raids of the conquers, explorers and European merchants and Orientals who traded goods and services among different territories. The truth is that the globalization of the XX century raised a wat of economical organization, policy that facilitated the entry of groups of interest with trading purposes. The weakening of the two nation-states towards this global order has generated a homogenization of the culture through the availability of such goods and services provided by corporative groups in the majority of countries (Ulrich Beck, 2008). To this is accounted that the technological advances in communication, of information and transport as well strike in changes to incorporate new acts in local terrains.

Meanwhile in Latin America, the countries suffer the effects of globalization since one perspective that is not exclusive to the economic framework but also in the cultural matter. In the decade of the 80s and 90s diverse projects were developed routed to approach pluricultural, pluriethical and multilinguistic needs of the Latin American countries. These projects changed from being programs to public policies and other cases were institutionalized throughout the creation of coordination or directions responsible of developing bilingual intercultural education in the educational systems, in the case of Mexico, changed from being an assimilationist and homogenized to a pluricultural model with intercultural focus.

It is important to remember that in Latin America an ethnocentric model prevailed since the colony all through the XX century. The violence towards original communities through a model of assimilation to a bicultural model to conceive a transition model of a dominant culture to bilingualism where the occidental culture and Spanish prevail. To be part of this model of nation-state the original communities renounced to their culture and their mother tongue.

Ferro (2010), mentions that interculturality has been a topic that has caused intense bibliographic production and from different discussions, has been the object of debate of agents of the civil society, as well as chance for the rise of research and even has been a stimulus for the elaboration of public policies that are centered in it or contemplate on it.

In education, interculturality has a preponderant role that has helped the Latin American States to define their relation with their multiethnicity and their process of development throughout time in a historical way.

With antecedents of the model of assimilation in Latin American countries and specific case of Mexico, critical theory is an analytical proposal to rethink and radically reconstruct the meaning of human emancipation and that differed from orthodox Marxism from the approaches of the Frankfurt School. Critical theory refers to both a school of thought and the process of criticism (Giroux, 2003). Critical theory and the intercultural approach find their conjuncture in conceiving reality as a complex network of phenomena to penetrate the apparent objective world to make underlying social relations tangible and almost always hidden.

The members of the Frankfurt school built a dialectical framework to understand the relationship between the actions of everyday life and institutions with the dominant logic that make up the social totality (Giroux, 2003). Interculturality as a process constructed in this totality and mediated by dominant institutions such as international organizations influence the public policy of nation states and guide educational policies. The critical theory is constituted of different elements to be constituted as such according to the Frankfurt school, understanding of the relationship between the whole and the particular, it must develop the capacity of the Meta theory to go beyond the positivist legacy. And also to be a theory it must be criticized and not just venerated. The above lies in the dialectical thought that refers to criticism as theoretical reconstruction.

The Frankfurt school rejected the notion of autonomous culture detached from political and economic processes because in this way it was detached from the social historical context that gives meaning and for culture social conflicts are decisive. Hence the importance of highlighting the historical, political and economic approach. The role of the culture of Western society had been modified with the transformation of the critical Illuminist rationality into repressive formulas of positivist rationality, the Frankfurt school affirms that culture has been modified in object and in a cultural industry, it refers to the rationalization of distribution techniques as part of a form of domination not physical but ideological or hegemonic. The form of cultural control under the pretext of technical progress and economic growth which is legitimized and reproduced by the political and economic systems that create circles of dominant beliefs and values (Giroux, 2003).

The different international organizations linked to the Organization of the United Nations gradually recognized the collective rights of the different cultural minorities, such as the right to education. The premises of intercultural education as a right are found in the Universal Declaration of Human Rights of 1948. This document talks about the fundamental rights of human beings to promote progress and raise the standard of living. In article 26 of this declaration, emphasizing the educational issue, it mentions education as the way that enables the development and strengthening of respect and therefore the exercise of human rights. This document proclaims that nations must strive to achieve respect for the rights and freedoms of human beings.

By 1989, the International Labour Organization (2014) adopted the "Convention 169 of the International Labor Organization about Indigenous Peoples and Tribes". To this day, this document constitutes a reference for both international and regional organisms for human rights. One of the two main postulates of this document is focused on the right of indigenous peoples to maintain and strengthen their cultures, ways of life and their own institutions.

In the Article number 2 of this Convention it is mentioned the responsibility for governments to protect the rights of peoples and guarantee the respect of their integrity. In this way, the member states of this body undertake to adapt the national legislation and implement relevant actions for the provisions contained in ILO Convention 169 (International Labor Organization, 2014). In the year of 1990, Mexico ratifies this agreement.

By 2007 , the United Nations Declaration on the Rights of Indigenous Peoples is proclaimed , this document recognizes and emphasizes the human rights of indigenous peoples stating that they have the «right, as towns or as persons" to enjoy fully of all "human rights and fundamental freedoms" to live with dignity, maintain and strengthen their own institutions, cultures and traditions as well as seek their own development (United Nations Declaration on the Rights of Indigenous Communities, 2007) .

Another international organization that has established guidelines on the subject of education to guide educational policy worldwide is the United Nations Organization for Education, Science and Culture (2006).

The United Nations Educational, Scientific, and Cultural Organization (2009), has invested in cultural diversity and intercultural dialogue to renew approaches to sustainable development, and guarantee freedoms within the framework of human rights and the strengthening of social cohesion and democratic governance.

UNESCO mentions that intercultural education should be fully implemented in the pedagogical process, that is, in educational processes both in school life and in decision-making, teacher training and education, in study programs, languages of instruction, teaching methods

and interactions among learners, as well as pedagogical materials.

The purposes of an intercultural education are based on "the four pillars of education" defined by the Commission on Education for the XXI Century: learn to know, learn to do, learn to live together and learn to be.

The United Nations Educational, Scientific, and Cultural Organization recognizes three principles for intercultural education from international action that respects the cultural identity of the students, the teaching of cultural competences and, in the third principle, respect, understanding and solidarity among all the diverse social, cultural and religious groups (United Nations Educational, Scientific, and Cultural Organization, 2009).

Regarding the Mexican State, the intercultural approach has as background the reform made in 1992 to the article 4 of the Political Constitution of the United Mexican States, in which it is recognized that "the Mexican Nation has a multicultural composition originally based on its indigenous communities". (Congress of the Union, 2017, p.). From a constitutional point of view, indigenous peoples are already recognized as subjects of law.

The demands made to the Mexican state towards the fulfillment of the rights of the different ethnic cultures that inhabited the national territory led to the beginning of a social movement on January 1, 1994 led by the Zapatista Army of National Liberation (EZLN) (W. 12 agreements of Saint Andrew). Two years later, on February 16, 1996, the San Andrés Larráinz agreements were signed in San Andrés Sak'amchén de los Pobres, tsotsil municipality of Los Altos de Chiapas, between the EZLN and the Federal Government. First agreements in which the rights of indigenous peoples are recognized (Government of the State of Chiapas, 2003). These agreements for the Mexican government were inconsequential, on the grounds that some opposed what is written in the Constitution (Sámano, Durand & Gómez, 2001).

By the year 2001, reforms are made in indigenous matter, which establishes the constitutional principles of recognition and protection of indigenous culture and rights, their communities and their peoples. Modifications are presented in articles 1, 2 and the first paragraph of the constitutional article 4 is repealed to be part of article 2.

Article 1 is annexed to paragraph three, which prohibits discrimination on grounds of "ethnic or national origin ..." that "violates human dignity."

By the year 2003 the General Law of Linguistic Rights of the Indigenous Communities is decreed in which the individual and collective rights of both the people and Communities who practice an indigenous language as well as the development of these are recognized and it is emphasized that these are a part of the national cultural and linguistic heritage (Congress of the la Union, 2015).

In this same law, the commitment of the federal educational authorities to guarantee access to mandatory bilingual and intercultural education (Article 11) is expressed and addressed. Regarding education, the plans and programs will address the respect and recognition of the various national indigenous languages, origin, evolution and their contributions to the national culture, among other aspects. All this from the national, state and municipal level (Congress of the Union, 2015).

In 2015, the constitutional article 2 is reformed again guaranteeing both women and men of ethnic origin the right to political participation: "Indigenous women and men will enjoy and exercise their right to vote and be voted on conditions of equality". (Congress of the Union, 2017)

In Mexico, intercultural universities were promoted by the General Coordination of Intercultural and Bilingual Education (Dependency of the Ministry of Public Education), an institution created in 2001, whose main educational policy objectives are: to offer a culturally and linguistically relevant education to the indigenous people at all educational levels and; offer an intercultural education to all students of the education system. Regarding the first objective, intercultural universities respond to it.

The purposes related to its creation from the educational policy and the model in which they are framed were included in the National Education Plan 2001-2006 (México. Secretaría de Educación Pública, 2001).

These universities are the product of the constitutional reform that integrated the element of interculturality as an axis for social development through education, whose foundation is embodied in the first articles of articles 1, 2 and 4 of the Political Constitution of the United Mexican States. In the state of Hidalgo, the Intercultural University in the Otomí Tepehua Region was created in 2012 and in the period from 2001 to 2012, 12 universities with an intercultural perspective were created, located in states with a greater indigenous population, namely: The State of Mexico, Chiapas, Tabasco, Veracruz, Puebla, Guerrero, Michoacán, Quintana Roo, San Luis Potosi, Hidalgo, Sinaloa and Nayarit. By the 2015-2016 school year, the students enrolled in these universities were 14,007 students, of which 54% are women and 46% are men (México. Secretaría de Educación Pública, 2015).

Educational provision in intercultural institutions ranging from language and culture, sustainable development,

Intercultural Communication, Intercultural health, Intercultural Nursing, intercultural Medicine, Art and Design, Alternative Tourism, Intercultural Law, among others.

Today's society is essentially multicultural, however, not all cultures have the same possibilities of subsisting in this context. In this tenor, Mexico is recognized for its ethnic and cultural diversity. According to the Census of Population and Housing 2010 in the country, the population aged 3 and more corresponds to 6, 913, 362 speakers of an indigenous language (México. Instituto Nacional de Estadística y Geografía, 2010), being language one of the characteristics of identity that is more important and fundamental to preserve cultures, however, it is worth mentioning that there are people who cannot speak any indigenous language to avoid suffering discrimination.

The Nahuatl, Maya, Mixtec languages, Zapotecas Languages, Tzeltal, Tzotzil, Otomi, Totonaca, Mazateco, Chol, Huasteco, Mazahua, Chinantec languages, Mixe, Purépecha, Tlapaneco, Tarahumara, Zoque, Tojolabal, Chatino are some of the 89 indigenous languages communities that are practiced within the national territory, being the first six those that present the largest number of speakers (México. Instituto Nacional de Estadística y Geografía, 2010).

The entities with the highest population of speakers of indigenous language are: Oaxaca, Yucatan, Chiapas, Quintana Roo, Guerrero, Hidalgo, Campeche, Puebla and San Luis Potosí with 33.8%, 29.6%, 27.3%, 1 6.2, 15.2%, 14.8 %, 12.0% 11.5% and 10.6% respectively (INEGI, 2010).

Regarding the state of Hidalgo, the speaking population of some indigenous language corresponds to 369 549 of the group of 3 years and over. The regions of the State of Hidalgo with the largest number of indigenous settlements are (México. Instituto Nacional de Estadística y Geografía, 2010): The Huasteca, the Otomí-Tepehua area and the Mezquital valley, for which some important data are briefly mentioned.

The Otomí-Tepehua region, located between the Sierra Madre Oriental and the Altiplano of the Valley of Mexico, is made up of the municipalities of Acaxochitlán, Agua Blanca de Iturbide, Huhuetla, Metepec, Tenango de Doria and San Bartolo Tutotepec. Population of 36 933 speakers of some indigenous language. Respect to the heading of education that is what concerns this work in the superior level 414 students enrolled in two universities that are located in the region.

The Huasteca region is located in the northeastern part of Hidalgo, it includes the municipalities of Atlapexco, Huautla, Huejutla de Reyes, Jaltocán, San Felipe Orizatlan, Xochiatipan and Yahualica. Its population of 3 years and more is 242 138 inhabitants of which 167 843 speak some indigenous language. Regarding higher education there are 5,690 students enrolled in nine schools located in the same region.

The region of the Mezquital Valley is made up of the municipalities of Actopan, Ajacuba, Alfajayucan, El Arenal, Atitalaquia, Atotonilco de Tula, Chapatongo, Chilcuautla, Francisco I. Madero, Huichapan, Ixmiquilpan, Mixquiahuala, Nopala de Villagrán, Progreso de Obregón, San Agustin Tlaxiaca, Santiago de Anaya, San Salvador, Tasquillo, Tecozautla, Tepeji del Rio, Tepetitlan, Tetepango, Tezontepec de Aldama, Tlahuelilpan, Tlazcoapan and Tula de Ayende. The speaking population of some indigenous language is 73 500 inhabitants.

Two important characteristics of both the Otomí-Tepehua region and the Huasteca region are that they are eminently rural and have a high illiteracy rate. As is already known, rural areas have little material infrastructure, furniture in terrible conditions or lack of it, lack of educational materials and lack of new technologies, are some of the disadvantages that indigenous students face. Situation that diminishes the learning of the same generating inequality and educational marginalization (Durán & Raesfeld, 2011).

The study has a qualitative approach from the interpretative hermeneutic epistemological position sustained in the framework of critical theory, since it pretends to visualize interculturality in higher education from its temporal space delimitation and the emergence of the intercultural theme from the nation-state and its analysis by researchers in the subject.

The study population was integrated by research professors and some students who carried out intercultural work. The participants of the academic area of Educational Sciences and the line of Sociocultural Studies in Education for being those who have the highest production of activities under the aforementioned perspective. The technique of documentary analysis consisted in the identification, collection and analysis of documents related to academic production of an intercultural nature. This technique can be a starting point for further research on this subject, even it allows to set the object of research in itself, or to modify it in the future as indicated by the Manual of methodology of the Ministry of Science and Innovation (2018).

The selected consultation documents give greater support to the study by the subjects and agents involved and

therefore can be classified as indicated by the University of Valencia (2018), in:

- Officials: to be developed within a university academic context with official validity.

- Personal: by constituting repertoire of academic evidence of each participant.

- Group: because some documents are joint or collaboration with other people.

- Formal: to be of an academic nature and with the purpose of contributing to the educational processes in students of higher level in undergraduate and postgraduate studies.

This technique allowed the achievement of different types of documents, the typology of evidence are covers of articles in scientific journals, complete articles, book covers, book chapters, papers, lectures, conferences, symposia, participation and organization of events, acknowledgments, covers of work documents, report of research results, evidence of instruments applied in field work, among others.

The documents collected were classified with the following categories: by date, educational program, theme, content, contributions and impact of intervention in public policy or social sector.

The Institute of Social Sciences and Humanities was created in 2001 at the request of the Ministry of Public Education (México. Universidad Autónoma del Estado de Hidalgo, 2018). Currently his research is carried out under the academic bodies: Analysis in Public Sphere, Government, Democracy and Civil Society, Communication Scenarios, Comparative Studies in Education, Demographic Studies, Historical and Anthropological Studies, Comparative Political Studies, Evaluation, Planning and Curricular Development, Social Problems of modernity, Constitutional Justice and Human Rights and Social Work Studies (México. Universidad Autónoma del Estado de Hidalgo, 2018).

During the last 4 years, contributions in the lines of generation of research entitled: Social and Cultural Studies in Education and Cultural Studies constitutes an area for development and of social theory linked to education, sociology and anthropology for the study of social processes, cultural and economic, discuss the intercultural social phenomenon, from a development perspective, welfare and sustainability. Articulated to the training of researchers, postgraduate master's and doctoral programs in the sciences of education and master's and doctorate in social sciences have been a seedbed of researchers in the field of intercultural, diversity, culture from interdisciplinary approaches.

The activities from 2014 to 2018 were organized under the following criteria: a) International, national and state exchange networks; b) investigations that transformed scenarios; c) programs aimed at diversity; d) seminars; e) conferences; f) thesis; g) workshops; h) books, e i) book chapters.

Chart 3. Report of activities under the intercultural approach in the Institute of Social Sciences and Humanities		
Number	Type of activity	Quantity
1	International exchange networks	1
2	Investigations that transformed scenarios	5
3	Programs aimed at diversity	3
4	Seminars	23
5	Conferences	13
6	Thesis	26
7	Workshops that influenced diversity and public policy contexts	4
8	Books and book chapters	2

Source: Own elaboration based on the information gathered in the documentary analysis.

- International, national and state exchange networks with an intercultural approach

2014, 2015, 2016:

1. Intercultural Education for Coexistence, Social Cohesion and Reconciliation in a Globalized World. This network contemplated the mobility of students and professors in the theme of interculturality

- Investigations that transformed scenarios

These correspond to 5 works on issues of education, social insecurity, religion, women and indigenous communities, intercultural competence, economic empowerment in different municipalities of the state of Hidalgo as shown below.

2014:

2. Durán, R., Ávila, R., & Raesfeld, L., (2014). Analysis of the impact on the learning of mathematics from the application of the Nepohualtzitzin abacus in students of elementary education, 2nd, 5th and 6th grades (page 25) SEP - General Coordination of Intercultural Education.

2015:

1. Sócrates López Pérez and Silvia Mendoza Mendoza. Sociodemographic diagnosis and

incidence of social insecurity to design an intervention plan for crime prevention in polygons of the city of Pachuca, Hidalgo state. October 2013-February 2015.

2. Enrique Nieto Estrada. Religious change in the indigenous population, 2013-2015.

2016:

1. Diagnosis of indigenous women in the city of Pachuca de Soto; Hidalgo. Silvia Mendoza Mendoza, Rosa Elena Durán González.

2. Raesfeld, Lydia, Silvia Mendoza Mendoza, Sócrates López Pérez, Rosa Elena Durán González, Karina Pizarro Hernández, Enrique Nieto Estrada. "Catalogue of indigenous communities of the state of Hidalgo" requested by the Chamber of Deputies of the State of Hidalgo and the Commission for the Development of the Indigenous communities of the State of Hidalgo

3. Raesfeld, Lydia and Rosa Elena Durán González. Teaching materials for the teaching of intercultural competence in basic education. (2016-2019)

4. Mendoza Mendoza, Silvia: (Collaborator in a research project) NUTRE strategy in municipalities of the state of Hidalgo. DIF Hidalgo / UAEH / ITACATE. (August 2015-October 2016) Book chapter.

5. Economic empowerment of the hongueras of the municipality of Acaxochitlán, Hidalgo, through organizational processes for the elaboration of food products based on wild mushrooms and organic cultivation of plants. (2015-2018)

2017:

1. Mendoza Mendoza, Silvia and Duran Gonzalez, Rosa Elena. Gender violence in the municipality of Acaxochitlán. Commission for the Development of Indigenous Peoples, Municipal Institute of Women of Acaxochitlán (2017) Technical report.

Programs aimed at diversity

Since 2006, both the President and the other researchers actively participated with the "Movement for Diversity in Hidalgo," a movement created by a group of institutions, governments, ONG, educational institutions and civil society in order to recognize and promote the diversity in the country and especially in the state of Hidalgo.

Since 2009 UAEH operates a Development Support Program for Indigenous students in Higher Education Institutions (PAEIIES) that focuses on actions to provide, access, development, retention and graduation in the higher education system, and facilitate entry for students coming from indigenous communities to the labor market. Currently, there are 189 undergraduate students enrolled in the program.

Another program that was launched from a research project was the discussion forums for the diagnosis of indigenous women in Pachuca de Soto, Hidalgo. CDI / City Hall of Pachuca / Municipal Institute of Women / IMIPPachuca / UAEH. Developed from June to August in 2016, where Ph.D.'s. Rosa Elena Durán González and Silvia Mendoza Mendoza coordinated.

Seminars

The seminars are focused on training undergraduate, master's and doctoral students in the sciences of education and social sciences as well as foreign students of mobility: During its implementation the activities favored intercultural dynamics, coexistence, respect and appreciation of one's own and others' culture.

2014-2018:

MEXICO MULTICULTURAL NATION until 2018 and others with themes such as:

2. States and ethnic societies before Mexican independence

3. Intercultural competence

4. Social and cultural studies in education

5. Globalization and education

6. Mediation processes in diversity contexts

7. Ethnography of ethnic societies

8. Global problems in local analysis

9. Social cohesion: Theory, methodology and case analysis

10. States and ethnic societies. Mexican post-independence

11. Identity Construction

12. Diversity: Basic concepts

13. Theories of culture

14. Multicultural Mexico: Language and Culture

15. Epistemology of interculturality

16. States and ethnic communities

17. Culture and Human Rights

18. Culture and professional identity

19. Education for diversity

20. Social exclusion, citizenship and identity

21. Contemporary social problems

22. Social and Cultural Implications in the Teaching and Learning Processes

23. Globalization Culture and interculturality

Permanent International Seminar UNESCO-UAEH Chair: "Intercultural education for coexistence, social cohesion and reconciliation in a globalized world: Children - rights, education and interculturality."

Conferences

The following conferences have been developed from an intercultural perspective in different events or conferences at national and international level.

2014:

1. Durán González, Rosa Elena (2014) "Violence against the Migration of Indigenous Women to the City of Pachuca Hidalgo", X Encuentro sobre Empoderamiento Femenino, México; UAEH

2015:

1. Raesfeld, Lydia and Bertels, Ursula "Intercultural Education and Competence years of experience in Teaching in two universities of Germany in Mexico", in the Panel: Experiences of intercultural education on teaching and learning, XXXIII. International Congress of the Association of Latin American Studies. LASA, 2015, Puerto Rico.

2. Duran Gonzalez Rosa Elena and Lydia Raesfeld. Social and educational dynamics of indigenous children in urban schools of Pachuca, Hidalgo. Mexico. XXXIII International Congress of the Latin American Studies Association LASA, 2015, Puerto Rico.

2016:

1. Raesfeld, Lydia. Intercultural education and the use of ICTs, V Encounter "Information and Communication Technologies for Intercultural Bilingual Education" SEP- CGEIB, Mexico City, September 2016.

2. Durán González, Rosa Elena. "Cultural practices in Day of the Dead: Stewardship of the Animitas in the Otomí Tepehua Region as part of the Intangible Cultural Heritage alive in the State of Hidalgo" http://cesla.type.pl/en/acerca-del-cesla/cronica-2015/155-presentation-of-the-dra-rosa-elena-durangonzalez

3. Durán González, Rosa Elena. Indigenous women and Human Rights. Carried out within the framework of the activities of the 17th UAEH Cultural Week. November 8, 2016.

4. Durán González, Rosa Elena. When talking about diversity, what is being talked about? Within the framework of the Interculturality, Society and Public Action Seminar. October 12, 2016.

5. Mendoza Mendoza, Silvia Business communities of tourism. The resignification of identity in indigenous communities of the Mezquital Valley in the seminar on Grupo Otopames. IIAUNAM. Mexico City. March 2016

6. Mendoza Mendoza, Silvia Gender and generational tensions based on the work of three generations of women in the context of migration in the XII National Congress on Women's Empowerment. UAEH Pachuca October 2016

7. Mendoza Mendoza, Silvia Cultural epidemiology and social determinant in diabetes mellitus; in the 5th Course holistic medicine in the prevention and care of DM. Ministry of Health of the state of Hidalgo. Pachuca May 2016

8. Mendoza Mendoza, Silvia. Indigenous women traders at the table: Violence against vulnerable subjects of the International Colloquium and third national: Violence, actors and enemies of the State. CIISDER-UAT. Tlaxcala. August 2016

2017:

1. March 2017: Meeting of Women's Empowerment - Conference on Female Gendered Empowerment, Violence and Intercultural Perspective 2017: 130 participants. https://ceasmexico.wordpress.com/2017/02/08/xiii-congreso-nacional-sobreempoderamiento-femenino/

2. October 2017: International Congress of Social Research - International Conference on Social Research. https://www.uaeh.edu.mx/sistemas/gestionweb/datos/convocatorias/archivos/archivoPublic.php?id=167&nombre=convoc_5_ciis_2016.pdf

3. September 2017: International Congress of Educational Research - Foundations, trends and debates in Educational Sciences. International Conference on Educational Research - Bases, trends and debates in education sciences https://www.uaeh.edu.mx/convocatorias/convocatoria.php?id=500

Thesis

2014:

1. Thesis directed by Ph.D. Lydia Raesfeld. Program: Doctorate in Education:

• Guadalupe Ávila Vázquez (2014). Characterization of the socioeconomic conditions of returning migrant students who return to public secondary schools in San Luis Potosí.

2. Thesis directed by Ph.D. Sócrates López Pérez. Program: Master of Social Sciences:

- Víctor Manuel Ángeles González (2014) "Poverty in the Otomí Tepehua region: an analysis of its mediation (2000-2010)".
3. Thesis directed by Ph.D. Karina Pizarro Hernández. Program: Master's Degree in Population Studies:

- Elizabeth Acosta Méndez (2014) "Educational inclusion of migrants. Three educational systems: Mexico, United States of America and Germany ".

2015:

1. Theses directed by Ph.D. Lydia Raesfeld. Program: Doctorate in Social Sciences:

- Irma Quintero López (2015) "School mediation model among peers as a tool for forecasting and resolving conflicts, a view from public and private secondary education".
2. Theses directed by Ph.D. Silvia Mendoza Mendoza. Program: Master of Social Sciences:

- Antonio Bautista Ortuño (2015) "Between charges and freighters: Change and continuity in the current system of positions of a Nahua community in the Huasteca de Hidalgo". 3) Theses directed by Ph.D. Rosa Elena Durán González. Program: Master of Social Sciences:

- Elsa Rebeca Saraiba Martínez (2015) "Intercultural Communication: an analysis among university students of the Higher School of Actopan".
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- Saúl Arroyo Santillán (2015) "School mediation between peers for the resolution of interpersonal conflicts in the classroom. Case study at the upper middle level, Pachuca, Mexico-Lodz, Poland ".

2016:

1. Theses directed by Ph.D. Lydia Raesfeld, program: Doctorate in Social Sciences UAEH:

- Raúl Arenas (2014-2017) Academic mobility as part of the process of internationalization of IES. A case study of the students of the ICSHu of the Program: Master of Social Sciences UAEH:

- Marlene Ordoñez Flores (2014-2016) The economic empowerment of women and changes in their gender relations.
2. Theses directed by Ph.D. Silvia Mendoza Mendoza, program: Doctorate in Social Sciences UAEH:

- Roberto Vladimir Meza Escorza (2015-2017) The media in the formation of public opinion: The construction of a social attitude based on media consumption in the metropolitan area of Pachuca, Hidalgo. (April, 2018)

- Diana Ramírez León (2016-2017) Female identities based on the work of three generations of rural women. Case study of the community of Cerritos municipality of Santiago de Anaya Hidalgo.

Master's Program in Population Studies of the UAEH:

- Diana Raquel Pérez Campos (2015-2017) The Hidalgo population and its cultural dynamics. (May, 2017).

Master's Program in Social Sciences of the UAEH:

- Paola Madiam Caballero Pigeón (2012-2015) Care and protection of girls and boys of families who work in the itinerant work of the city of Tizayuca, Hidalgo (October, 2016)

- Claudia Marcos Vega (2013-2016) Indigenous women and work: the case of las hongueras of the municipality of Acaxochitlán, Hidalgo (July, 2017)
3. Theses directed by Ph.D. Rosa Elena Durán González: Doctoral Program in Social Science:

- Berenice Alfaro Ponce (2013-2016) Intercultural bilingual education in indigenous students. Comparative study "Mexico-Canada"

- Elsa Rebeca Saraiba Martínez (2016-2019) Intercultural Competencies of Refugee Care Volunteers in Germany

- Esmeralda Quintero López (2015-2018) Evaluation of intercultural competence for the development of a model of inclusion in public institutions of basic education.

Master's Program in Social Sciences UAEH:

- Elsa Rebeca Saraiba Martínez (2015-2016) Process of intercultural socialization: forced displaced children and adolescents and / or refugees in Germany.
4. Thesis Directed by Ph.D. Sócrates López Pérez, program: Master›s Degree in Social Sciences:

- Flor Elisa Nohpal Cuellar (2014-2016) Program for the Promotion and Development of Indigenous Cultures (PROFODECI) of the National Commission for the Development of Indigenous Peoples (CDI). His Contribution to the Traditional Organization of Indigenous Communities of the State of Hidalgo (2008-2013), Case Studies.

- José Antonio García Moreno (2014-2016) Ethnocultural identity principles and their relation to the development of the constituent values of the Mexican national state.

2017:

1. Theses directed by Ph.D. Lydia Raesfeld. Doctoral Program in Social Sciences:

- Raúl Arenas (2014-2017). Academic mobility as part of the internationalization process of IES. A case study of the students of the ICSHu of the UAEH.

2. Theses directed by Ph.D. Silvia Mendoza Mendoza. Program: Doctorate in Social Sciences:

- Roberto Vladimir Meza Escorza (2015-2017) The media in the formation of public opinion: The construction of a social attitude based on media consumption in the metropolitan area of Pachuca, Hidalgo. (April, 2018)

- Diana Ramírez León (2016-2017) Female identities based on the work of three generations of rural women. Case study of the community of Cerritos municipality of Santiago de Anaya Hidalgo.

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- Diana Raquel Pérez Campos (2015-2017) The Hidalgo population and its cultural dynamics. (May, 2017)

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Workshops that influenced diversity and public policy contexts

2017:

1. Raesfeld, Lydia. Workshop "Interculturality in Education" National Pedagogical University-Hidalgo, October, 2017.

2. Durán González, Rosa Elena and Mendoza Mendoza, Silvia. Workshops on Human Rights and a life free of violence directed towards Women of Indigenous origin in the city of Pachuca Hidalgo. Made in 20 colonies of Pachuca with 431 women benefited (August September, 2017)

3. Durán González, Rosa Elena Workshop on interculturality and diversity. In the International Congress of Intercultural Approach and Public Policy and IV Interculturality Colloquium. (2017)

4. Mendoza Mendoza, Silvia and Durán González, Rosa Elena Workshops and Discussion Forums on Human Rights and a life free of violence. Aimed at girls, adolescents, adults and older adults of indigenous origin in 5 communities of the municipality of Acaxochitlán, Hidalgo (May-June, 2017)

Books and book chapters

2016:

1. Be a woman and be an indigenous person in the state of Hidalgo. An exemplary case of an indigenous migrant woman. Mexico: College of Sciences and Arts of Tabasco. ISB: 978-603-97349-1-6

2017:

Book chapter: Knowledge and values that are transmitted in the cultural practices of indigenous communities in the Otomí Tepehua Region, Hidalgo. Rosa Elena Durán González, Lydia Raesfeld. In the paradigm of interculturality: between the must be and the self. Research and cooperation network in Intercultural Studies. Mexico: BUAP. March 2017

CONCLUSIONS

The intercultural approach is a vision whose application should be developed in all areas of people's lives due to the diversity of human conditions given today that should not be blurred, for this reason it is sought that education is put before globalization and prioritize the exercise of fundamental rights regardless of the cultural, religious or linguistic characteristics of the students.

The above implies a reflection beyond the principles and discourse of the International Organizations that dictate the educational principles with the objective of having tangible results. Similarly, it is imperative to seek through interculturality, highlight and preserve diversity through an education that is for all attendees of Higher Education Institutions.

In accordance with what is established in the national normative framework and the international panorama for the sake of neoliberalism, in the Institute of Social Sciences and Humanities of the UAEH, the research professors, have taken on the task of undertaking an intercultural educational path with a range of academic activities in favor of such an approach that does not remain in the classroom space but rather seeks to be translated into the daily practice of each individual in formation. The visibility of activities is mainly focused on the graduate level, which reveals an area of opportunity for undergraduate studies.

It should be pointed out that although the UAEH is not an intercultural institution, it has the peculiarity of serving students who come to it and who are indigenous, this occurs because of its geographical conditions and because

it is located in the sixth entity with indigenous language speakers nationwide.

For this reason, it is plausible to review historically the intercultural theme and policies around diversity in Latin America and Mexico to reflect on what has been learned and to travel to routes that generate transformations based on education. What contributions and efforts have been made around interculturality in Latin America, Mexico and Hidalgo? How have they transformed the social reality? What is still to be done in a world with greater inequality, discrimination and

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